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DEI GRATIA, PRO BONO PUBLICO.

THE

CATHOLOGRAPHER,

OR,

Universal Writer:

A MONTHLY PERIODICAL,

DESIGNED TO ESTABLISH A

UNIVERSAL LANGUAGE,

AND TO TAKE COGNIZANCE OF

ITS KINDRED BRANCHES OF STUDY.

EDITED BY EDWARD COLLOM,
INVENTOR OF CATHOLOGRAPHY.

VOL. I. NO. I.

"Men, till a matter be done, wonder that it can be done; and as soon as it is done, wonder again that it was no sooner done."—BACON.
All difficulties are but easy when they are known"—SHAKSPEARE.

Edward Collom, Rockwood, Ontario,
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PRICE TEN CENTS.

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CONTENTS—No. I.

	PAGE.
Mottoes	2
Introduction—The Prospects of a Universal Language	3
Cathography—1. Definition	9
Exercises in Cathography—Course the First	10
Preliminary Observations	10
Part I. Dioristic Symbols.—Section I. Conceptives.	
Element 1.—Individuation	10
Exercise 1.—Attributive, or Articular Function	10
Exercise 2.—Substantive, or Pronominal Function	11
Exercise 3.—Constitutive, or Terminal Function	11
Element 2.—Identification	12
Exercise 4.—Attributive, or Articular Function	12
Exercise 5.—Substantive, or Pronominal Function	13
Exercise 6.—Constitutive, or Terminal Function	13
Exercise 7.—Constitutive, or Terminal Function *(continued)*	14
Little Things *Anon.*	15
The Unnoticed Incident *By Wm. Cowper.*	15
Little at First but Mighty at Last; or Great Results from Small Causes *By Charles Mackay.*	15

TERMS PER ANNUM.

Payment in Advance.

1 copy monthly	$1 00
6 copies "	5 00
10 " "	8 00

Supplement *gratis* to Subscribers.

A further allowance to Sabbath Schools and Benevolent Institutions; and Special Arrangements made with Agents and Publishers.

☞ Communications from friends on any subject treated of in this Periodical, will be thankfully received; and Articles comporting with its design are respectfully solicited.

☞ All communications to be addressed to Edward Collom, Rockwood, Ontario.

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MOTTOES.

Our principles are the springs of our actions; our actions, the spring of our happiness and misery. Too much care therefore cannot be employed in forming our principles.—*Skelton.*

Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.—*The Bible.*—Zeph. III. 9.

Can *two* lines teach a lesson from above?
Yes! *one* can teach a *volume*—"God is Love."
Leigh Richmond.

LOVELL'S PRINTING HOUSE, 67 YONGE ST., TORONTO.

THE CATHOLOGRAPHER.

INTRODUCTION.

THE PROSPECTS OF A UNIVERSAL LANGUAGE.

We are informed by the sacred historian, Moses, that "The whole earth was of one language, and of one speech." We are also informed by the same historian, of the origin of the diversity of languages. That this diversity has, in some respects, been beneficial to mankind, especially with regard to ages past, there can be no question; but that, in other respects, it is attended with great disadvantages, and is the source of numerous and grievous evils, is our daily experience.

In the absence of any attempt to enumerate the evils arising from the diversity of tongues, it may not be thought irrelevant to our purpose to give place to the following extract, wherein a few of those evils are graphically described by a modern writer.—

"There is much reason to believe that, on the whole, considerable advantage would have resulted to the human family, if the primitive language had been preserved intact, and had prevailed in its unity from age to age, as successive generations multiplied and extended themselves over the surface of the earth. It would have proved a bond of universal brotherhood, to cement society in its various and dissimilar parts.

"It is evident that the division of tongues has created mournfully strong and lasting prejudices and antipathies amongst men. Nations have been alienated from each other as much by difference of speech as by diversities of politics, or of religion. There is a mental, if not a moral, deformity, falsely enough attached by many persons to those who are unable to speak the language of our country. The man who cannot do it is an alien to us, and we are instantly alienated from him. A strong dislike to a foreigner may frequently be detected in children, and in the unlettered rustic who knows no other language than his own, and who has never visited a land in which other languages are spoken. Unreasonable jealousies, as a consequence, are engendered, and strong national prejudices have been thrown up and perpetuated. These have

interfered with the commercial intercourse of nations, who have deliberately regarded each other as natural enemies, have led to paltry acts of oppression and tyranny, to the neglect of the exile, and cruelty to the stranger cast on a foreign shore. The prejudices thus created have served to perpetuate the existence of partial and unjust laws; and have moreover, originated many of the unrighteous and exterminating wars, whose hateful progress may be tracked by desolated countries stained with human blood.

"The diversities of speech prevalent amongst men have interfered with the diffusion of those benefits of civilization enjoyed by some highly favored nations, to the more destitute and degraded sister nations of the earth. The efforts of the Christian church to evangelize the heathen world have been seriously retarded by the obstacles thus supplied. The missionary of the cross, charged with his message of mercy to the guilty and the wretched, has been impeded on the very threshold of his benevolent embassy, by the long and laborious exercises which were necessary to enable him to speak in intelligible terms, the simplest portion of the glad tidings he was sent to communicate. And even after he has become to a good extent, familiar with the language of his adoption, his imperfect acquaintance with its idioms, and his faulty pronunciation of its terms, have greatly diminished the efficiency of his public ministrations."

In illustration of this last mentioned evil, we quote the following extract:—

"Pere Bourgeois, one of the Chinese missionaries, attempted to preach a Chinese sermon to the Chinese. His own account of the business is the best we can give:

"They told me *chou* signifies a book, so that I thought whenever the word *chou* was pronounced, a book was the subject of discourse: not at all. Chou, the next time I heard it, I found signified a *tree*. Now I was to recollect that chou was a *book* and a *tree*; but this amounted to nothing. Chou I found also expressed *great heats*. Chou is to *relate*. Chou is the *Aurora*. Chou means *to be accustomed*. Chou expresses *the loss of a wager*, &c. I should never have done were I to enumerate all the meanings of chou. . . . I recited my sermon at least fifty times to my servant before I spoke it in public, and yet though he continually corrected me, I am told that of the ten parts of the sermon (as the Chinese express themselves) they hardly understood three."

To obviate the evils resulting from the division of tongues, is a subject

usually regarded with high interest; and is one that has, from time to time, engaged the attention of men of enterprise and talent, by whom schemes for a common international medium of communication have been severally contemplated. Of the views entertained by some of these in reference to this interesting question, as well as of the results of their labors, some notion may be gained from the following extracts.—

1. *From "John Cassell's Books for the Young," No.* 1, *p.* 109.

Q. Are there not some very learned persons endeavoring to restore to the whole world the use of one common language?

A. Yes; they are termed "Pasigraphers." The idea was first conceived by a German baron, named Gottifried Wilhelm, better known as Baron of Leibnitz. He was a man of enormous abilities, vast views, and profound learning; yet his theory of a universal language seems to be an impossibility. He generally studied through the whole night, and just as morning dawned, would take a sleep in his chair, which is still preserved in the library at Hanover. He died in 1716, without having the gratification of seeing any probability of his favorite theory being reduced to practice. His monument is in the form of a temple, and bears this simple inscription—"The Bones of Leibnitz."

Q. Did any learned man, or men, adopt his idea?

A. Yes, several; and works which evinced extraordinary acquirements and wonderful powers of mind, were, from time to time, published on the subject: and so lately as 1811 the Academy of Sciences at Copenhagen offered a prize for the best plan of a "Universal Written and Spoken Language, and its Accomplishment."

Q. What led Leibnitz to think this scheme a possible one?

A. The astonishing affinity which he discovered between the languages of Europe and those of Western Asia convinced him, contrary to the opinion of many learned men of his day, that there was a time when all men were of "one language and of one speech," and that therefore it might be so again.

2. *From "The Origin and Progress of Language," p.* 189.

"It was proposed, in the seventeenth century, to invent a philosophical language for universal adoption, with a view to facilitate communication amongst learned men of all nations. This project engaged some attention, but it was soon felt to be impracticable, and the thought was consequently abandoned. The present age has witnessed the efforts of

a few ardent spirits to break down the existing barriers to national intercommunication by the formation of a universal written language. This ingenious attempt is likely to prove a failure."

3. *From a little pamphlet entitled "Phonography, or Writing of Sounds." V.D.S.—London,* 1839.

"The author does not anticipate much pecuniary advantage from this, his first publication; and, though a little credit may be due to him for having developed a system by means of which, reading, writing and music might be learned in less than a month, yet he considers the following work far below his first conception of a *Universal Writing.*

"Enraptured in his thoughts, he has spent many hours in tracing the first outlines of an algebraical language, which would have laid before the eyes the operations of the mind, freed from the encumbrances of the grammar.

"In that truly philosophical writing, rhetoric and eloquence would be of no other use than to teach us to read; mind and soul alone having the power to combine the characters representative of their operations.

"There, nothing could be written but what was well understood, and the spelling dictionary of that language would be the very cyclopedia of human knowledge. There, every substantive should be a definition of the substance named, as are the mathematical demonstrations, the formulas of Chemistry, the names of Botany, Mineralogy, &c., &c.; which names, formulas, and demonstrations are understood by all learned men, in whatever language they may choose to *speak them.*

"And, if those sciences could be analysed, why not the operations of the mind? Why could not their principles be reduced to a few radicals, expressed by arbitrary signs, representing, in their numerous combinations, all the multifarious and complex ideas that mind can conceive?

"But a man's life is too short for such an undertaking; and though the author began with a stout heart, he soon found the task too great for his mental powers.

"However, if he has sunk under the weight he had raised, yet he will not let the block fall back into the earth, but, with this little pamphlet under it as a stop-stone, place it by the road-side, hoping some young traveller, full of enterprise and strength, struck with its magnificence, will, after trying its weight, take it at once, and carry it to the

top of the mount; where it will make the most glorious temple ever erected to human knowledge.

"Falling now from these heights, he concludes in all due humility, with recommending the following pages to the perusal of the friends to literary improvement and useful knowledge."

4. *From "The Mining Journal," No.* 1137, *June 6th.*, 1857 *; p.* 400.

"*Wonderful Discoveries.*—At the meeting of the French Academy of Sciences, on May 25th, M. Elie de Beaumont announced the following novelties:—A method of reproducing animal life; a complete solution of the problem of aerial navigation; a project for a universal language; and the discovery of the cause, nature, and an infallible cure for cholera!"

Thus we see the construction of a Universal Language is a subject that has been variously entertained; but notwithstanding the *enormous abilities, vast views and profound learning*—notwithstanding the *extraordinary acquirements and wonderful powers of mind* which were, from time to time, brought to bear on the question, it appears that little or nothing of practical importance has hitherto been the result. What were the characteristics of the several schemes referred to, what the principles on which they were founded, or what the path to be pursued, these extracts do not explicitly inform us; nor, perhaps, is it necessary for us to enter into enquiries here, in reference to such particulars.

5. We may add, however, that so recently as in May, 1864, appeared in *The Continental Monthly*, published in New York, an article written by Stephen Pearl Andrews, entitled—*A Universal Language: its Possibility, Scientific Necessity, and Appropriate Characteristics.* The first paragraph of which, being chiefly of an historical nature, we here transcribe.—

"The idea of the possibility and desirableness of a universal language, scientifically constituted; a common form of speech for all the nations of mankind; for the remedy of the confusion of the great evil of Babel, is not wholly new. The celebrated Leibnitz entertained it. It was, we believe, glanced at among the schemes of Lord Monboddo. Bishop Wilkins devoted years of labor to the accomplishment of the task, and thought he had accomplished it. He published the results of his labors in heavy volumes, which have remained, as useless lumber, on the shelves of the antiquarian, or of those who are curious in rare books. A young gentleman of this city, of a rare genius, by the name of Fairbank, who died by a tragical fate a few years since, labored assiduously to the same

end. A society of learned men has recently been organized in Spain, with their headquarters at Barcelona, devoted to the same work. Numerous other attempts have probably been made. In all these attempts, projects, and labors, the design has never transcended the purpose of *Invention.* The effort has been simply to *contrive* a new form of speech, and to persuade mankind to accept it;—a task herculean and hopeless in its magnitude and impracticability; but looking still in the direction of the supply of one of the greatest needs of human improvement. The existence of no less than two or three thousand different languages and idioms on the surface of the planet, in this age of railroad and steamship communication, presents, obviously, one of the most serious obstacles to that unification of humanity which so many concurrent indications tend, on the other hand, to prognosticate."

In October and November of the same year, this article was followed by two others, written by Edward B. Freeland, and entitled—*The Scientific Universal Language: its Character and Relation to other Languages*: the first of these being headed—*The Origin of Speech*, and the second—*Corresponding First Discriminations in Thought and Language.* At the commencement of these articles, the author, in reverting to that written by S. P. Andrews, says:—"Although then treated hypothetically, or as something not impossible of achievement, *in the future*, a Language constructed upon the method therein briefly and generally explained, is, in fact, substantially completed at the present time." These articles are of a speculative character, and, as far as they go, do not exhibit any specimens of the new scientific language; but from the general tenor of the discourse, the nature of the system appears to border closely on that of the schemes previously noticed by S. P. Andrews, in reference to which he says—"The effort has been simply to *contrive* a new form of speech, and to persuade mankind to accept it:" which he pronounces to be a "task herculean and hopeless in its magnitude and impracticability."

But while it is not for us to judge of the value of the labors of our contemporaries, it is nevertheless a point of interest to observe the amount of importance attached to this subject by men of reflective minds; that notwithstanding the fruitless attempts of former projectors, the subject still rests in the minds of men of the highest intellectual attainments, and that a Universal Language is still regarded as an accessible object. And omitting for the present to take further notice of the attempts and failures of others, we seek for ourselves the exploring of that path by which that object is to be arrived at.

CATHOLOGRAPHY.

I. DEFINITION.

Cathology is the art of expressing Thought with rapidity and precision, by Universal Symbols, in accordance with the Laws of Language. It is designed, 1. To subserve the different purposes of mankind, as accomplished by the various methods of Writing, known as Chirography, Typography, and Engraving; 2. To constitute the basis of a system of conversing with the fingers, after the manner of the deaf and dumb, by universal signs, made in imitation of the written symbols; and, 3. To furnish the blind with the means both of conversing with the fingers, and of reading the written characters.

The word "Cathology" is derived from the Greek, καθολικος, *universal*, and γραφη, *a writing*, and is adopted as an appropriate name for a medium of intercourse characterized by many liberal distinctions.

Without entering into minute particulars in reference to the distinguishing features of this system, we may observe that it is adapted to every degree of intellectual capacity, and is available at every point of its progress, from the adoption of a single character, to its several advanced stages: and while it is capable of augmenting the precision of expression which characterizes the logical productions of the pen of science and philosophy, it is calculated also to confer additional brevity even on the stenographic delineations of the pencil of the ready-writer.

It is designed to transcend the various alphabetical imperfections, verbal defects, and grammatical irregularities incident to existing languages, and to reduce all diversities of written character to one simple and uniform mode of expression—to break down the walls of partition between existing tongues, and to unify the different branches of mankind—to establish a medium of communion between the living and the dead languages, and, finally, to disentomb and re-appropriate the great mass of material which now lies mouldering beneath the dust of ages, and the spoils of time.

EXERCISES IN CATHOLOGRAPHY.

COURSE THE FIRST.

PRELIMINARY OBSERVATIONS.

The first course of Exercises in Cathology is designed, 1. To exhibit the special application of the system to the English language, in so far only as not to obscure the idioms of the language, its peculiarities of structure, or forms of expression; 2. To furnish a short and popular method of writing the English language with precision; and, 3. To direct attention to the advantages to be derived from this important branch of study, and to elicit reflection from reflective minds.

In placing this series of exercises before the public, therefore, a practical arrangement will be observed, rather than a scientific one; while the exposition of the principles of the system will take a separate course. In the development of the complemental and inflectional portions of the system also, a practical medium will be observed, between radical symplicity on the one hand, and philosophic completeness on the other.

The Catholic extension of the system, it is intended perspicuously to set forth in a subsequent course; the same to be accompanied with copious illustrations, and specimens based on the idioms of different languages, exhibiting its application at the different stages of its progress.

PART I.

DIORISTIC SYMBOLS.

SECTION I.—CONCEPTIVES.

ELEMENT I.—INDIVIDUATION.

EXERCISE 1.

ATTRIBUTIVE, OR ARTICULAR FUNCTION.

Symbol / = a or an.—*The Indefinite Article.*

EXAMPLES.

a man	a hen	a sin	an oak	an ant	an ox
a boy	a pen	a bag	an ash	an art	an ax
a dog	a pin	a rag	an elm	an end	an egg

It hath been said, An eye for an eye, and a tooth for a tooth. A verb is to a sentence what a vowel is to a syllable. A true friend is a great treasure.

EXERCISE 2.

SUBSTANTIVE, OR PRONOMINAL FUNCTION.

Symbol / = **one**.—*The Indefinite Pronoun.*

EXAMPLES.

I prefer *a* prudent friend to *a* zealous **one**. Friendship is **one** of the blessings of life. Red is **one** of the primary colors. *An* equilateral triangle is **one** whose three sides are all equal. The most important principle, perhaps, in life, is to have *a* pursuit—*a* useful **one** if possible, and, at all events, *an* innocent **one**.

EXERCISE 3.

CONSTITUTIVE, OR TERMINAL FUNCTION.

Symbol / = *The Termination of Derivative Concrete Nouns.*

EXAMPLES.

ing	**age**	**ure**	**ment**	**er**
a be	*a* pack	*a* fixt	*a* frag	*a* boil
a build	*a* band	*a* mixt	*a* seg	*a* steam
a paint	*a* pass	*a* pict	*a* pay	*a* poke
a draw	*a* carri	*a* struct	*a* firm	*a* fend

The Earth is *a* plan**et** which moves round the sun. Without *a* friend, the world is but *a* wilder**ness**. The Rhine is *a* larger **river** than the Moselle.

OBSERVATIONS.

1. The Division of the Dioristic Symbols denominated *Conceptives*, consists of stenographic characters *inclining to the right* at an angle of about 30 degrees from the perpendicular. The First Order of these, in their Pronominal Capacity, rest on the bottom line, and, in writing, are about double the height of a small letter, such as *m* or *n*.

2. In the course of these Exercises, the portions printed in **Clarendons** are to be represented by the Symbol given immediately above each particular exercise; but when portions occur in *Italics*, these are to be supplied by the Symbols employed in the previous exercises.

3. The student is advised not to run promiscuously over the exercises, but to complete each one before proceeding to the next; and, while writing each Symbol, to pronounce the portion of spoken language which it represents.—In copying the exercises, he can add appropriate examples at pleasure.

ELEMENT 2.–IDENTIFICATION.

EXERCISE 4.

ATTRIBUTIVE, OR ARTICULAR FUNCTION.

Symbol ⟋ = the.—*The Definite Article.*

EXAMPLES.

the sun	**the** stars	**the** earth	**the** oak	**the** ant	**the** dog
the moon	**the** sky	**the** air	**the** ash	**the** bee	**the** ox

God made **the** sun, **the** moon, and **the** stars. **The** air, **the** earth, **the** water, teem with delighted existence. **The** shade of **the** earth makes **the** darkness of night. **The** sea is **the** home of **the** shark, and **the** whale, and **the** seal. **The** earth is **the** Lord's, and **the** fulness thereof. **The** fear of **the** Lord is **the** beginning of wisdom. On **the** sabbath, **the** slaves and **the** cattle of **the** Jews had rest.

OBSERVATIONS.

4. In hasty writing, the dot significant of the Pronominal capacity of these symbols need not be inserted, the sense being always clear without it. —In many languages, both the Articular and the corresponding Pronominal function are performed by the same word. In French, for instance, *un* stands both for the Article *a* or *an*, and the Pronoun *one*, as well as for the Numeral *one*; and *le* or *la* signifies both *the* and *it*; as, "Achète *la* vérité, et ne *la* vends point."—Buy *the* truth, and sell *it* not.

5. When primitive words, or residual portions of words, occur in columns under a common termination, as in Exercises 3, 6 and 7, the symbol significant of such termination should, in copying the exercise, be written after each primitive or residual.

6. In their Terminal capacity, the symbols have the same length and inclination as in their Pronominal capacity; but they differ in position. The Terminals descend as far below the lower line as the Pronominals ascend above the upper one.

7. Should the beginner find any difficulty in distinguishing between Concrete and Abstract Derivatives, the best way for him perhaps, in hasty writing, would be to treat all such words as Abstract, except such as give prominence to some visible or material object; as, *a mountain*, *a building*, *a monument*. A little practice, however, will give facility in this respect.

EXERCISE 5.

SUBSTANTIVE, OR PRONOMINAL FUNCTION.

Symbol (= **it**.—*The Definitive Pronoun* (*Neuter Gender.*)

EXAMPLES.

Buy *the* truth, and sell **it** not. Seek peace, and pursue **it**. Remember *the* sabbath day, to keep **it** holy. To practise virtue, is *the* sure way to love **it**. By often doing *the* same thing, **it** becomes habitual. Charity, like *the* sun, brightens every object on which **it** shines.

EXERCISE 6.

CONSTITUTIVE, OR TERMINAL FUNCTION.

Symbol (= *The Termination of Derivative Abstract Nouns.*

EXAMPLES.

ness.

bad	blind	slim	artful	balmi
sad	kind	plain	awful	foggi
mad	cold	wan	fearful	dusti
red	good	thin	fruitful	rusti
dead	sick	lean	boyish	artless
hard	weak	fat	childish	endless
old	ill	fit	foolish	helpless
bold	still	raw	selfish	hopeless
mild	dim	new	costli	pompous
loud	cool	low	loveli	zealous

Consider *the* short**ness** of life. Idle**ness** is *the* rust of *the* soul. Kind**ness** is *the* key to *the* human heart. Unite gentle**ness** of manners with firm**ness** of mind. *The* shade of *the* earth makes *the* dark**ness** of night. Forgive**ness** is *the* best revenge of *an* affront. True polite**ness** has its seat in *the* heart. Thou crownest *the* year with thy good**ness**; and thy paths drop fat**ness**. *The* earth is *the* Lord's, and *the* ful**ness** thereof. Offer *the* sacrifices of righteous**ness**, and put your trust in *the* Lord.

EXERCISE 7.

DERIVATIVE ABSTRACT NOUNS—*Continued.*

EXAMPLES.

ity.

acid	brutal	civil	augular	dexter
fluid	causal	docil	circular	prior
rapid	formal	facil	globular	major
solid	frugal	fragil	insular	minor
timid	moral	futil	regular	convex
valid	real	steril	similar	complex

tude.

alti	certi	grati	magni	recti
ampli	fini	lati	multi	servi
atti	forti	longi	pleni	soli

ance	**ence.**	**ment.**	**tion &c.**	**al.**
accord	abhor	banish	admis	betray
admit	exist	punish	acces	renew
allow	occur	employ	oppres	acquit
annoy	depend	enjoy	reduc	deni

ism.	**ery.**	**ship.**	**hood.**	**dom.**
pagan	fop	friend	man	duke
heathen	knave	son	child	earl
magnet	slave	clerk	boy	pope

Content**ment** is true happi**ness**. Wicked**ness** is its own punish**ment**. Confi**dence** begets confi**dence**. Receive instruc**tion** with grati**tude**. Know**ledge** gives ease to soli**tude**, and graceful**ness** to retire**ment**. Reserve *a* convenient propor**tion** of your time for retire**ment** and reflec**tion**. Beware of resent**ment**, haughti**ness**, and violence. Bright**ness** is opposed to dul**ness**, and splen**dour** to obscur**ity**. Read**ing** makes *a* full man; conversa**tion**, *a* ready man; and writ**ing**, *an* exact man. *The* fear of *the* Lord is *the* begin**ning** of wis**dom**; and *the* know**ledge** of *the* holy is understand**ing**. Shall thy loving kind**ness** be declared in *the* grave? or thy faithful**ness** in des**truction**? Shall thy wonders be known in *the* dark? and thy right**eous**ness in *the* land of forgetful**ness**?

LITTLE THINGS.

"*Who hath despised the day of small things?*"—Zec. 4–10.

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land.

And the little moments,
Humble though they be,
Make the mighty ages
Of Eternity.

So our little errors
Lead the soul away
From the path of virtue,
Oft in sin to stray.

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the Heaven above.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations
Far in heathen lands.

THE UNNOTICED INCIDENT.

O! who shall say how great the plan
Which this day's incident began?
Too small, perhaps, the slight occasion
For our dim-sighted observation,
It passed unnoticed, as the bird
That cleaves the liquid air unheard,
And yet may prove, when understood,
The harbinger of endless good.

LITTLE AT FIRST, BUT MIGHTY AT LAST;

OR, GREAT RESULTS FROM SMALL CAUSES.

A traveller through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.

Love sought its shade at evening time,
To breathe its early vows;
And Age was pleased, in heats of noon,
To bask beneath its boughs:
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that Toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside!

A dreamer dropt a random thought,
'Twas old, and yet 'twas new—
A simple fancy of the brain,
But strong in being true:
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great;
A watch-fire on the hill,
It sheds its radiance far adown,
And cheers the valley still!

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of Hope and Love,
Unstudied, from the heart,
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O font! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!